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ZECH. 4: 11-14.

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GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No.

October, 1910.

10

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1910.

10.

QUESTIONS OF THE HOUR.

THE KINGLY PRESENCE OF THE MEDIATOR THE INSPIRATION IN MISSIONARY WORK.*

REV. M. M. PEARCE, ST. LOUIS, MO.

I am particularly pleased with two words in the statement of this subject. They are the word "kingly," and the word "the." We recognize the importance of the presence of Christ in all Christian work; but the subject brings to view the importance of His presence as a King. And still further, no one could fail to recognize the importance of the presence of the King as one inspiration in foreign missionary work, but the subject emphasizes it as *the* great inspiration in the work. This is true. There are three great motives which have served more than any others to nerve men to really great accomplishments in the past, and they are all three centered in the kingly presence of Christ in this work. The first is the inspiration of loyalty; the second the enthusiasm of confidence; and the third the strength of a great purpose. These three we will consider.

THE INSPIRATION OF LOYALTY.

Prof. Royce, of Harvard, begins his book on "The Philosophy of Loyalty" with the proposition that the great im-

**An address spoken at the Foreign Mission Conference of the Synod of the Reformed Presbyterian Church at Winona Lake, Ind., May 27, 1910.*

perial motive which explains all true character is the motive of loyalty, and that a man has not really begun to live until he has become loyal to something outside of himself great enough to be worthy of his devotion. This is true, and besides this, loyalty has that excellent quality that it is a motive which in a peculiar way enables men to do their best. Another professor of the same university says that the three great primary human motives are the motives of fear, anger and passion. They are the primary motives, and they are powerful, and they may become so strong that they will sweep away all restraints, and master a man; but their weakness is that moved by them a man acts at his worst. Anger is a powerful motive; but when one struggles in anger, he is likely to egregiously blunder and to fight as one that beateth the air. Fear is a powerful motive; but its first effect is to paralyze. The excellence of loyalty is, that it moves one to his best; its actions are a man's most splendid accomplishments. When Napoleon was in the midst of his first campaign in Italy he came to one supreme moment when his troops faced the bridge at Lodi. The bridge must be carried. But the Austrian guns swept it with an apparently impassable fire. Once and again the army charged, and each time was repulsed. Now Napoleon may have been a monster; but at least he knew men. Accordingly

he put himself at the head of the column. He knew what it meant. One man might cross the bridge, or he might not; but at least he had a chance. If he fell, the battle was lost; but if *he* crossed, he knew that there were not spears enough in the Austrian army to keep his soldiers back. He crossed, and the army was at his heels. The first two times they had all the motives that soldiers usually know to carry them; but the last time they had the finer motive of loyalty; and they crossed the bridge.

The same thing is true in God's service in the world. "They that do know their God shall be strong, and do exploits." There is no other motive that so enables a man to do his best as does the motive of loyalty. I think it was at the meeting of Synod at Sparta that our senior missionary in China, Mr. Robb, spoke at the conference on the subject of the motives which lead to missionary service. He began by speaking of the less important ones. He said that in some cases the love of adventure made missionary work in foreign lands appear attractive. Then after mentioning three or four others, he told of what they had seen at the Hawaiian Islands on their return voyage. The boys, he said, got out from the coast a little way on their peculiar rafts, and there they danced up and down on the waves. But occasionally there would be a large wave come rolling in, and then by a very skillful movement they would start their raft on the crest of the wave, and be splendidly cast high up on the shore by it. So, Mr. Robb said, there is a time when the great love of Christ comes swelling up in the heart, and when one gets on the crest of that wave he can be carried anywhere. I thought that was fine; and I do not believe one has gained the finest inspiration in missionary work until he has felt the kingly presence of his Lord,

and works in the inspiration of a personal loyalty to Him.

The second great motive is

THE ENTHUSIASM OF CONFIDENCE.

It is an old saying, "they can who think they can." It is the experience of men that while discouragement paralyzes, hope stimulates, and confidence gives power. If David had been afraid when he went to meet Goliath, the result of the battle would likely have been very different. It was his confidence that gave him the steady eye that measured the distance and the strong hand that sent the stone to the mark. Confidence is power. And that is a second inspiration that comes from the kingly presence of Christ. His cause is sure of victory, for "He shall not fail, nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." And it has been true that the perseverance which that confidence in Christ has given has been part of the most touching history of missionary work. Was it not Morrison who, when his missionary board asked him, after years of fruitless labor, "What are the prospects in your work," sent back the splendid reply, "They are as bright as the promises of God!" Two missionaries were sent to Africa. After seven years of fruitless labor, a certain missionary society asked them if they needed anything, and they replied, "Send us a communion service, we shall need it by and by." And that has been one of the heroic features of our own missionary work. The Lord has assigned to us what has proved in the past one of the most difficult mission fields in the world. It has been difficult not only for our missionaries, but also for other missionaries in the same field—the mission in Syria. It has been over fifty years since Dr. Dodds and Dr. Beattie turned away from the ship that had brought them there to face a people of a strange land and a

strange tongue. And during over half a century that field has been the scene of as consecrated labor as there has been in the world. Yet the visible results have always been small, and the time of the harvest has seemed to be far removed. Still the missionaries have toiled on. And it has been splendid, and their service has been all the more heroic because they have been sustained by an unwavering trust in God. They have been able to hold on because they have known that there is no failure when one builds into the kingdom of God, and that He will yet come and overturn systems of injustice and tyranny and oppression, and the harvest will yet be gathered. Has not God sent us there because He wanted there missionaries who had a clear vision of the kingly presence of the Mediator, that they might endure unto the end, and Syria be saved?

The third great motive is

THE VISION OF A GREAT CAUSE.

Men do not do great things until they see great things to be done. Wilberforce was a conventional country gentleman until he saw a vision of a great cause in England. John Howard was an ordinary man until he undertook an extraordinary work. David Livingstone was a commonplace student and an ordinary preacher until he addressed himself to the task of opening up the dark continent to the light of the gospel of Christ. A great cause enlists all the latent possibilities that are in a man. It is so in the service of God, and it is the kingly presence of Christ that gives us a large vision of the possibilities in the foreign mission task.

One needs that vision. When the disciples of Christ came back after their first missionary campaign, we are told that they returned with great joy. They had been able to do in Israel what they never expected to do; they had cast out demons from those possessed with them.

That was a great accomplishment. They might well be gratified that they had been able to do such a thing. But Christ had far larger purposes for the gospel than that. To relieve the distress of individuals in that little corner of the world was great, but Christ meant the gospel to sweep the world. And so, as He counselled them not to rejoice that the devils had been made subject to them, He pointed them to a larger vision, and said, "I saw Satan, as lightning, fall from heaven." It was not that this had occurred while they were out in their campaign, but that He saw in vision what the consummation was to be, and He would not have their enthusiasm to rest on anything less than that vision of a world redeemed, and an old demon cast into the bottomless pit. That is the vision which the kingly presence of Christ gives, and which we need to gain. It is a great cause, and it is worthy to enlist a mighty purpose.

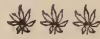
I believe that a growing conception of the majesty of the cause is one of the most encouraging features of the life of to-day. To my mind the most gratifying event in the religious life of our land in ten years has been the development of the Laymen's Missionary Movement. It is spiritual in its motive; it is powerful in its appeal. It is free of selfishness, and it is led by men of large vision. I have yet to find one who has attended its sessions who has not been impressed by the fact that it is, in a most remarkable way, really awakening an interest among men, and awakening it where that interest has been listless before; and the secret of its appeal is that it is making the vision large. It is presenting the work as a great world's task, and as something worthy of men and of God. It is the thrill of a great purpose that is catching hold on men. It is the growing conviction that the world is the subject of re-

demption, and that the kingdom of God may be more than a dream. They are seeing something more splendid than the poet saw when he said,

“Men my brethren, men the workers,
 ever reaping something new,
 That which they have done but earnest of
 the things that they shall do.
 For I dipped into the future, far as
 human eye could see,
 Saw the vision of the world, and the won-
 ders that should be.
 When the war drum throbs no longer, and
 the battle flags are furled,

In the parliament of man, the federation
 of the world.”

“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. - - - And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. - - - And He hath on His vesture and on His thigh, a name written—King of kings and Lord of lords.” The kingly presence of the Mediator gives the vision of a great cause.



“What dirty, dreadful, disgusting stuff,” exclaims a man regarding that peculiarly unpleasant compound, the mud of London streets. “Hold, my friend,” says Ruskin. “Not so dreadful after all. What are the elements of this mud? First, there is sand, but when its particles are crystallized according to the law of its nature, what is nicer than clean white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallized perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose.” So in the muddy, lost soul of man is hidden the image of his Creator, and God will do His best to find His opals, His sapphires, His diamonds and dewdrops.—*The Messenger*.



No human being has ever attained to such high standards of living that there was nothing higher to work for. What a blessing this is! For there is no such joy in life as the reaching out after high standards and working toward them. Those who are content to live by any lower standard than the highest they can conceive of, know nothing of the real zest and joy of life, of course. “Aren’t your high standards sometimes a strain?” was asked of a man who was making an effort to move toward such standards. “No, indeed,” was the instant reply; “it’s low standards that make the strain.” Those who are closest to God show the least strain in their lives. The only real strain in life is the tug of pulling away from God. The more nearly we get into oneness with Him and His will, the more completely we have God and the universe working with us instead of against us. It is the way of the transgressor that is hard. Christ’s yoke is the only strain-easing harness we can ever wear. But we can always discover ways of fitting our lives into it more perfectly, and this is His never-ceasing invitation to greater joy.—*The Examiner*.

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—Writing from Guzne, Aug. 18, 1910, Rev. R. E. Willson sends the following items:

A letter from our evangelist in Tarsus tells of the death a couple of weeks ago of one of our members there, Melki Naami. He was about sixty years of age, and had been for four years a member of our Church and a regular attendant for six years on the Church services.

Although ignorant and unlearned, he had, by constant attendance on the preaching of the Word, laid up a good treasure of gospel truth, and in his last hours drew great comfort from it. Mallim Mikhail, who was present at the end, writes that he died full of trust in his Saviour.

Mallim Mikhail also writes of a great amount of sickness in Tarsus during the summer. Miss Sterrett, who was there last week on a visit to one of the members, also speaks of the death of three adherents and of the sickness prevailing in the homes of our people.

The missionaries have all continued in usual health. But our teacher here in Guzne, Mallim Phillip, has not been well. He has had repeated attacks of fever all summer.

We have had services in English here in Guzne each Sabbath since about the middle of June. There are fewer Arabic-speaking people here than usual, and we have had no regular services in Arabic except a class in Sabbath school.

In about a month now the company will be breaking up and going back to their respective stations. We trust all will go back strengthened for the work of the coming winter.

China, ^{THE} Tak Hing.—Mrs. Janet C. Robb, in a letter dated July 23, writes about the school work:

On the 20th of July the schools all closed, and the students, men and women, boys and girls, have scattered in all directions to their homes. I am sure the change is welcomed by all, for it has been extremely hot and dry for several weeks—the kind of weather that takes all ambition out of pupils as well as teachers.

To some of them the change back to their homes will be hard, because of the difference in their own lives. They will have temptations to meet that will not be easy to overcome, and they need our prayers and yours, that they may be kept from the snare of the evil one.

We are thankful that so many homes are being brought into contact with the truth through the schools. There were girls from six new homes this term, and we are hoping and praying that these little ones may be the means of leading their people into the light. It is nice for the Church members to have their children in school, with its advantages, but Foon Yung's case at Do Sing is an illustration of what it means to have children from heathen homes come into school. Foon Yung is now a member of the Church, and her mother and brother have enrolled for baptism.

If the girls have gotten as much *good* as I have *pleasure* out of the term's work, they are a good bit ahead. At home in a school or grade there are usually one or more there because they are compelled to be there, and it takes much energy and tact on the part of teachers to help such people, and also keep them from hinder-

ing others. But that is not the condition here. The girls seem to appreciate that this is their opportunity, something they have not had before and a privilege that only a few now have, and are very diligent and faithful. One cannot be associated with them day after day and watch their development in their work and in their play and not learn to love them. They are just as interesting and dear as the children at home, even if their eyes are all black and their skins yellow. And we know their souls are just as precious in His sight.

If teachers at home realized how interesting and pleasant the work is, you would not be calling for teachers, but selecting from a long list of applicants.

The other day when the Chinese teacher was giving his lesson in writing and I was there simply because my presence is necessary when a Chinese man is in the girls' school, my attention was diverted by the play of two little tots outside. The smallest pupil in school, a little girl of six, and the helper's little boy, of perhaps five years. They were singing the Tenth Psalm. I stepped out where I could see but not be seen. They had some stools placed in a row. The boy stood still, but the girl walked around and seated herself on one of the stools. The boy, after talking a little, picked up a board with a lot of little blocks piled on it, walked along beside the stools and gave the girl a block, put down his board and blocks, took a bowl and went through the same performance. After another time at singing, it was over. What they were playing was very evident, but that evening I was over in the yard and asked Hing Shui (the little boy) what he was playing. He said, "I was Pastor John (Rev. J. K. Robb) and we were eating the Lord's Supper." This little chap always sits well to the back of the chapel,

but evidently keeps his eyes open, and may be a preacher some day.

I have been glad to tide over the work until Miss Dean has had her two years for study. She has made splendid progress, and will be ready for the work at the end of the year. She has taught two branches this term, and the way her pupils acquitted themselves at the closing exercises excited comment, and speaks well for the future.

Some of our number have gone to the Coast and we all hope to follow soon.



Writing from Cheung Chau, July 26, 1910, Dr. Ida M. Scott has something to say about the holidays:

The relaxation of a summer vacation is not conducive to interesting letter writing, although such a charming location ought to be an inspiration.

You perhaps remember Cheung Chau is the place where we spent our vacation two years ago, and some of our number were here last year, too. It is a rocky little island, about ten miles from Hong Kong. There are numerous islands about us, and though they lack the beauty of the wooded hills of Pennsylvania, familiar to some of us, one never tires of watching them. There are places, too, where we see nothing but water for such a long distance that sea and sky seem to meet, and at night the stars seem to come down to the very surface of the water. We see the great ocean liners for India, Australia, Germany, and other points, go by. The delightful breezes we have almost constantly are wonderfully refreshing after the heat we were experiencing two weeks preceding our departure from Tak Hing.

At present there are nearly fifty missionaries and children on the island, and there will be more during August. Sabbath evening we had the pleasure of listening to a sermon by Rev. Simmons (Bap-

tist) of Canton, who has been in China about forty years. Perhaps he would not pass as an orator, but he said some very practical things based on the words, "Come ye after Me and I will make you fishers of men." He was led to choose this text because we see so much fishing about us. He spoke of the preparation necessary to be a good fisherman; when Christ called the disciples to be fishers of men they received three years' training. He said if it were necessary for the disciples to have so long training to work among their own people, using their own language, how much more is it necessary for us to have long preparation to work among people using a strange language. He said, too, that physicians ought to have thorough preparation before beginning active work as well as ministers and teachers.

He gave us many good things, as he was not speaking merely to "occupy time." As all to whom he spoke were young in the work compared with himself, we felt we could take heed to his message.

Some of the missionaries on the island are conducting a series of evangelistic meetings among the natives, which are being well attended (three and four hundred), and they listen well, which is not always the case in outdoor meetings. We trust the coming of the missionaries to the

island will prove a blessing to the natives as well as the missionaries.

The schools in Tak Hing all closed the day we left (July 20), not any sooner than was good for the physical well-being of both teachers and pupils. The excessively hot weather probably had a part in causing sickness among both. One of the girls, a Christian, went home with dengue and we feared for a day or two that Miss Dean was going to have it, too; but happily the disease was averted.

The medical work was moving along in the usual way, but the itinerating will close with the end of the month, and the hospital and dispensary may close too for a while, except what can be done by native helpers.

Dr. Kate McBurney has had some interesting experiences recently in visiting homes, but she will probably write of them.

All of our number expect to be on the island during August, except Dr. Wright, and we hope he may come, too. The rest of us do not agree with him that the anxious weeks of waiting in Hong Kong during Mrs. Wright's illness was sufficient vacation for him.

Synod news was read with unusual interest this year. It is an inspiration to those on the field to know the Church at home is becoming enthusiastic over missions. We hope some of the much-needed workers can come this fall. We have every reason to believe that at least one will be added to our number this fall, whether the Board appoints her or not, although Mr. Kempf has not yet notified us that the great event has taken place. We do not fear that interest in missions will die while Mr. Blair and Mr. W. M. Robb are in the home land.

We are glad to note that Geneva has bestowed honor upon our senior missionaries. We send our heartiest congratula-



TAK HING GIRLS' SCHOOL

tions to Dr. Stewart through the columns of OLIVE TREES.



A personal letter from Rev. J. K. Robb, dated Cheung Chau, Aug. 10, begins with the following sentences:

You will see by the above address that we are at the coast, near Hong Kong. We arrived here on Saturday last, and will be here for the remainder of the month, and perhaps for a few days in September. There is quite a gathering of missionaries here from the different stations in South

China, and so we have opportunity to renew former friendships, and to form new ones. The weather was intensely hot when we left Tak Hing, and had been so for two weeks or more before we left. In fact, the present summer has been the hottest that any of us have seen in China, and the extreme heat, so the Chinese say, is on account of the light rainfall. But, in spite of the heat, the health of the missionaries has been remarkably good. We have a nice cool place here, and are enjoying it greatly.

AT HOME.

Ohio, Cincinnati.—The Women's Missionary Society of the Cincinnati Congregation has recently lost by death Miss Sarah Huheey, a charter member and deeply loved and revered secretary for many years. Born in Baltimore in 1841, and coming to Covington, Ky., in 1856, she early in life joined the Cincinnati Congregation, and was a faithful and consistent member all her life. Her girlhood's noble ambition was to become a foreign missionary, but this she felt providentially called to give up, as well as her own young romance, to assume charge of her brother's motherless family. To them she became, as well as to many outside this family, a mother in Israel. Her love for God's house and His day, surpassed all other loves. To the poor ones of the earth she was a peculiar blessing, and her presence in any home was a spiritual uplift. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

To the bereaved family and friends, we extend in behalf of the Women's Missionary Society, our loving sympathy, and

commend them to the Heavenly Father in their hour of sadness, and thank God that they sorrow not as those without the glorious hope in Christ.

THE COMMITTEE.

Kansas, Sterling.—The Women's Missionary Society of the Reformed Presbyterian Congregation of Sterling, Kans., desire to place on record their tribute of love and esteem for one of their members, Mrs. Isabel Sterrett, who entered into rest May 26, 1910. An active life of service for the master has closed, but we feel her quiet influence for good will go on.

We have lost a faithful and earnest worker, and we can testify to her patience and cheerful resignation to God's will. We bear testimony to her beautiful Christian character. She lived a life of humility and deep devotion to her God.

We extend to the sorrowing friends our sympathy, commending them to our Saviour, Who said, Let not your heart be troubled.

MRS. MATTIE HUTCHESON,
MRS. ISABEL DOUGHERTY,
MRS. RACHEL ADAMS.

MONOGRAPHS.

CIVIL GOVERNMENT AND MISSIONS.

We desire to call the special attention of your readers to the World's Conference on the "Christian Principles of Civil Government," to meet in Philadelphia, Nov. 16-20. Hundreds of delegates have already been appointed by various civic and religious bodies, and among these are missionaries from foreign countries. Both railroad and steamship companies have granted reduced rates to those who will attend. It is our earnest hope and prayer that this occasion will see a large number of God's people gathered together to consider the relation of Christianity to the governments of the world.

This Conference has a distinct and vital relation to the work of missions at home and abroad, and of course, to the whole work of the Kingdom of God. We must bear in mind that the Kingdom of God is one, and that each part has its relation to every other part and to the whole. It should also be remembered that there is a close connection between national morality and missionary work. Civil government can make it easier or harder for missionaries to do their work. Witness the opium traffic in China and the liquor traffic with heathen countries. National morality—and immorality—affect missions at home and abroad. Evils performed or permitted by civil governments often stand right in the pathway of the Kingdom of God.

To quote from the call for this Conference: "We perceive that the action of government toward the weekly rest, Christian legislation concerning the family, and the relation of public education to morality and religion are living questions throughout Christendom. In other than

Christian lands, the Christian missionaries are the heralds of a new social order. They are laying the foundations of Christian commonwealths and nations, as well as of Christian families and the Christian Church. These questions will in due time become world questions. Strength and help will come to friends of the right in all countries from comparison of views, from studying together fundamental principles and the application of these principles, and from united effort."

We quote again:

"The time seems auspicious for such a meeting. The world is coming closer. There is at last a world's public opinion and a world's conscience, and all civilized nations confess themselves amenable, more or less, to these new tribunals. International counsel and action are familiar ideas. The Universal Postal Union includes practically all nations. We hear of International Sanitary and Medical Congresses which propose to unite all civilized governments in a common effort to cleanse the world from infection and stay the ravages of disease. International expositions for the comparison of arts and industries are an almost annual occurrence. International law is a recognized power in the modern world, and an International Court of Arbitration opens the prospect of universal peace. Is it not high time for the Christian citizens of all nations to protest that the world's greatest interests are moral interests; to insist that only obedience to the moral laws of the Christian religion can make secure the fabric of our material prosperity; and to avow our allegiance, as citizens of our several nations and of the world, to our Lord Jesus Christ and our desire and purpose to lay the world at His feet?"

The Provisional Program is of course subject to change, but we find on it such themes and speakers as: "British Administration in India," by Revs. Charles E. Parker and H. D. Griswold, missionaries in India of the M. E. and Presbyterian churches; "Political Changes in the Near and Farther East as Related to the Kingdom of Christ," by the Rev. C. A. R. Janriet, D.D., former missionary in India; "The English Speaking Colonies of Great Britain," by J. A. McDonald, LL.D., Editor of *Toronto Globe*; "The French and Belgian Nations and Christianity," the Rev. S. F. Scovel, D.D., LL.D.; "Christian Governments and Foreign Missions," Rev. Arthur J. Brown, D.D., Secretary, Presbyterian Board of Foreign Missions; "Mohammedanism and National Life," the Rev. S. M. Zwemer, D.D., missionary to Arabia; "Christian Governments and Their Representatives Abroad," by the Rev. James L. Barton, D.D., Secretary of the American Board of Commissioners for Foreign Missions. These themes show the direct relation of the Conference to Missions.

Let us pray for this convention, advertise it, and attend it, if we can arrange so to do.

T. H. A.

PRESIDENT'S ADDRESS.*

The object of this meeting is to come together for prayer and praise and to devise ways and means for the carrying on of Christ's work in the world. To enthruse us for greater work and help us to understand more about the work and how to do it. Let us then enter into this meeting prayerfully and enthusiastically praying that God will help each one of us to perform our part aright. One missionary says, "It is prayer we need. Pray

*Published by request of Iowa Presbyterian, June 15, 1910, Hopkinton, Ia.

for us and the people." We must not be selfish in our prayers and pray only for ourselves, but for the people. There are many who have a claim on our prayers. Many reforms, missions, churches, states and nations. Our prayers are as valuable a gift as any we can make. It is only by prayer we can grow like Christ and keep in touch with Him. In a sense, this is a mothers' meeting. It is said that "It is a mother who lifts and holds the world." Then, if so much hangs on a mother, we must see to it that we do our duty right. It is the duty of the Student Volunteer Movement to enroll men from among the college students for the evangelizing of the world. Is it not our duty then to teach our children from infancy the love of Christ and the great need of workers, and to pray and talk with them with this in view, and thus fit them for the work when they are grown, or when they are in college and choosing their vocations in life? It is seventy-five years since the women wakened up to mission work. Now the men are waking up. Only a short time ago you never heard of a men's missionary meeting. Chicago was the seventy-sixth this year. Fifty years ago the prayer was that God would open the way to other nations for the missionaries. To-day there is not a nation on the globe to whom the missionary cannot go and find protection, but all are open and most of them are glad to have our missionary come. His influence is for good, and many receive him for such. In the "Unfinished Task" we read that Russia has not been considered a mission country. Recent history has shown that they are sadly in need of Christianity.

Many Russians, knowing this, are urging the sending of missionaries to them. Here is a large country, one-seventh of the surface of the globe. A population of 140 millions and all are needing the

missionaries. Yet, until the last five years it wasn't even thought of as a mission land. South America—two-thirds of the population are pure heathen. South America is open, is not hard to reach, even in the interior the rivers afford transportation. What is being done to take the gospel to them? There are about 250 ordained Protestant missionaries—one to every 152,000. This is a harder field than either India or China, because the population is more scattered. It is estimated that of the 38 million, 34 million are unevangelized. Here is a work near at hand.

Then the Mohammedans—230 millions and rapidly increasing. Hardest people to reach on account of their bigotry. Here are three great fields, the work only begun. Then think of the vast number in Africa unsaved. In China there are 100,000 every day going into Christless graves. We have eight missionaries in China to a field fifty miles square, representing one and a half million people.

The Laymen's Movement proposes to send out missionaries, one to every 25,000. At that rate, we would need sixty for our field in China, a field for which we are responsible. India has 291 million people. Then think of the work at home. I want to specially call your attention to the mountaineers of the South. These people occupy a part of our country 600 miles long by 400 miles wide and representing a population of four million people. They live in sin and degradation, and we should feel especially responsible for them because they are our own flesh and blood, being originally Scotch Covenanter stock—a fact which is very hard to realize from their present condition. This makes it all the more important to us. The taking up of this work by two of our friends first awakened our interest in these people. Later, two other friends

from Washington took up the work, and these four are in the United Presbyterian Mission, and have under construction a well equipped industrial school; but the U. P. work reaches only a few of these people. Therefore, we who are more closely related to them should be willing to help in the work. Can we afford to let go of this work and say the responsibility is not ours? Shall we, now that our prayers are answered, not do our part? It is not the duty of all to go, but it is the duty of all to pray, and to give of our time and means for the support of the gospel. The wealth of the Christians of the United States has been estimated at 25 billions. What a great work could be accomplished if this were consecrated to God's service. Yet the amount paid annually to foreign missions is less than the cost of three battleships. Rev. G. A. Edgar, in *OLIVE TREES*, writes, "We need a deeper conviction of duty. A conviction is a power that binds the soul with a sense of obligation and responsibility, that subdues the inclination of the flesh to the ambitions of the spirit, that masters the energy and hitches them to the chariot of an all-consuming purpose. It generates enthusiasm; it intensifies the efforts. It directs the power of the soul toward the accomplishment of that which we are convinced is truth and duty." We need renewing. Let us pray that our mission societies be revived. It is said the weekly prayer meeting is the pulse of the congregation. Is not the Women's Missionary Society also an indicator of the spiritual condition of the Church? If we are lukewarm and indifferent and a feeling that we cannot afford the time, is it not time that we examine ourselves? Is it any wonder our meetings lack interest? Let us each pray and while we pray let us work, making a special effort that we will see to it that

others will come and that they will feel that they cannot afford to miss these meetings. If we discontinue our Presbyterials, it seems to me that it is the first stepping stone toward breaking up of these congregations which we represent. Friends, do we want this, now when the need is so great, so many open fields, and so many who have never heard of Christ? Do you think when you have paid a certain amount of your money you have done all that is required of you? Do you not think God requires part of your time for service? Do you think when you give an afternoon once a month and a day or two once a year that you are the loser? "Giving does not impoverish nor withholding enrich." But some will say, if you will give the money you spend attending these conventions to missions it will do more good; but will you do it? Will you give it to the missions? Can we determine in dollars and cents the benefits derived from these meetings? "Forsake not the assembling of yourselves together" is just as applicable to us as to any other service of the Lord. "No man having put his hand to the plow and looking back is fit for the Kingdom of Heaven." Dr. Chapman, in a recent address, in speaking of the young man who lost his ax-head, said, "Losing the ax-head was getting out of touch with God. We usually know just what got in our way, just as the young man realized his loss and confessed it. While many Christians would have gone on pretending to chop wood when they only had the handle of religion left. Mere church membership or form without reality would never bring the world to Christ, nor make any progress themselves." Now let us realize the necessity of getting right with God and confessing anything that would stand in our way, and with God's help try to put such hindrances out of our life. Let us do this

as a means to securing a successful and helpful meeting and promoting Christ's honor and glory in the world. If we are faithful to present duties, God will promote us to higher ones as soon as it is safe to do it. Satan attacks us in front and in the rear, but if we are faithful in work and prayer we will be victorious.

A characteristic of our Church is being very much in earnest. Let us see to it that we as a society are worthy of this name. As a Church we pay more, proportionately, for missions than any other denomination, but we are behind in evangelistic work, especially the individual work, and as Synod recommends a revival in this, let us do each one all we can to help along this work and hasten the coming of Christ's Kingdom in the world.

MRS. S. W. HAYS.

THE ADULT BIBLE CLASS AND MISSIONS.*

I. AIM AND SCOPE OF THE ADULT BIBLE CLASS.

The Adult Bible Class, organized or unorganized, is an integral part of the Bible school of the church with which it may be connected and should be so related; its indispensable text-book is the Bible; and the aim of such classes should be to discover and perform God's world program, in His advancing Kingdom, *for* and *through* its members. Other aims, however important, are secondary and should be so treated.

II. MISSIONARY ORGANIZATION OF THE ADULT BIBLE CLASS.

There should be a missionary committee of the Adult Bible Class to provide for and direct the missionary education and activity of the class. The chairman

*A Report of the Conference on Missionary Education in the Sabbath School in session at Silver Bay on Lake George, New York, July 14-21, 1910.

should be a member of the missionary committee of the school.

III. METHODS OF MISSIONARY EDUCATION IN THE ADULT BIBLE CLASS.

The following methods are not mutually exclusive. They may be used separately or in connection with one another as may seem best:

1. *Missionary environment*, to be created by the use of such visible objects as charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature.

2. *Investigation of local religious problems*. There are religious problems peculiar to the locality of every Adult Bible Class, which demand investigation, report and prayerful discussion in order to their solution.

3. *Informal instruction* in connection with the Bible lessons.

(a) Introduction into the opening or closing exercises of hymns or Scripture with a missionary significance and the use of definite prayer for missions.

(b) Emphasis upon the missionary interpretation of a Scripture passage clearly permitting it.

(c) The use of illustrations from present day life in the home and foreign mission fields.

(d) Class reporters appointed to bring in items of interest from the mission fields and mention current events which have reference to the progress of the Kingdom of God.

(e) Brief extracts from letters from the mission fields.

4. *Formal instruction*, that is, courses of study on special missionary topics.

(a) *Suggested themes*. The Biblical basis and warrant for missions, missionary biography, the study of particular fields, problems and phases of work.

There is provided an up-to-date list of courses on these topics, adapted to Adult

Bible Classes. This list and the books referred to can be obtained from the Denominational Mission Boards or from the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

(b) *Suggestions for use*.

1. *The report method*, by which in successive order, resumés of the chapters of a text-book, or topics for discussion suggested in such chapters, are presented to a class from time to time by members of the class.

2. *The text-book method*, by which a text-book is in the hands of each student, and is studied for a period of successive Sabbaths. This involves the consideration of a portion of Scripture in its relation to the particular topic studied in the text-book.

3. *The midweek study class method*, by which the class meets at some designated time other than the Sabbath school hour.

IV. ACTIVITIES.

The Adult Bible Class should express its missionary spirit and purpose:

1. By encouraging each member to cooperate with the other organizations in support of all the activities of the local church, and to give systematically and proportionately to missions.

2. By engaging constantly in some definite and practical missionary activity (local, home and foreign). See "Fifty-eight Varieties: One Better," 5 cents, to be obtained from the Denominational Mission Boards or from the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

A MODERN HOME.

I am quite well convinced that many of the modern homes are as thoroughly filled with the Spirit of Christ as ever the homes of our fathers were; but I am also per-

sueded that what we need more than anything else is a better home life—homes in which the fathers are the priests of the household and mothers are saints in the estimation of their children. Give us such homes as these, and the cities will be better, the churches will be stronger, and the whole world experience a spiritual uplift.

Years ago, when the English soldiers were fighting against their enemies, it was found that the Scotch laddies were dying in great numbers. The disease which carried them off baffled the skill of the best physicians, but at last they learned the secret in a strange way. It was found that the pipers, near by them, were playing the tunes that reminded them of the heather and the hills, and they were literally dying of homesickness. This is one side of the picture.

The other is the story of the man who came to me at the conclusion of a sermon and said, "My mother died at seventy-six years of age, and, so far as I remember, she never kissed me. I never knew what a mother's love was, and, in all my life, I have never known the first touch of homesickness."

There is no greater heritage for us than the memory of homes founded in the fear of God and strengthened by His abiding presence. If we are to have such homes, the fathers must exercise their priestly functions. It is not possible for many men to be great; neither is it possible for very many to be rich; but it is possible for every man to be good and true, and if he lives such a life in the presence of his children, that when he comes to the end of life's journey they can stand by his grave to say that they considered him more like Christ than anyone else in the world whom they have known, then such a life is worth while. And it may be yours and mine.

If our homes are to be as God would have them, the mother must be true. She cannot be given to worldliness, and she must be thoroughly consistent. Mothers have always influenced for good or evil in a mightier way than any other person.

If our homes are to be as they should, then love must abide in every room. The atmosphere must be quiet and peaceful. To cross the threshold of such a home would mean to enter into blessing. It is for such an abode as this I plead. If our homes are as God meant them to be, then the moral atmosphere of them will always be mighty in its influence.

I was in Northfield one season, when I heard Dwight L. Moody pay this tribute to his mother. He had a number of his friends to go up with him to his mother's house, and, calling her out on the lawn, he said, "Gentlemen, this is my mother. It was she who put her arms round us when father died. It was she who made it possible for us to have even the small comforts of life, and when we were so poor that we scarcely had food to eat or fire to warm us, it was she who protected us. All that is good in my life, I think, has come from her; and I have never come near Northfield that I have not found myself walking nervously up and down the railway carriage, anxious to reach home, that I might see my mother."

There is no greater loss to an individual than to miss this out of his life, but if it has been missed, the case is not hopeless, for "when my father and my mother forsake me, then the Lord will take me up."

In England, years ago, there lived a woman who was not cultured, neither was she ignorant. She was fairly well acquainted with books; but one book she knew well, and that was her Bible. Her devotional study of the Word of God was never neglected. Three times a day,

morning, noon and night, she drew her children to her knees, and told them how to live. When she was dying she said, as they crowded about her bed, "Children, when I am gone sing a song of rejoicing, for I am going home." She was the mother of the Wesleys, and I would a thousand times rather be that mother and the memory she left than the one who, when a little boy went home from our meetings and told her he had accepted Christ, and asked her to pray for him, scoffed at him.

Years ago there lived a sweet-tempered, beautiful woman, illiterate in a way, as most of her neighbors were, but with all the virtue of a good mother. She did not know much about books, but she knew the Bible, and with her little boy upon her knees, she told him wonderful stories. She knew little of science and art, but she knew nature, and she talked to her little son about the glories of God in the world. She had no knowledge of philosophy, but she told her boy that the meanest thing in the world was to be a liar or a hypocrite, and the greatest thing was to be a good man. When he was nine years of age she died, but that boy was Abraham Lincoln, and he says that all he was he owed to his mother. And I would rather a thousand times be such a mother than be one who, in the social circle of life, taught her boy to play cards, permitted him to drink, or was unmindful of her influence over him.

I put these pictures over against the so-called mother who is devoted to the world and insensible to the approach of eternity, and ask, which will you choose and which would you prefer for your memory?

A boy was about to be sentenced to prison, and when the judge asked him why sentence should not be passed upon him, said: "Oh, your honor, if I had only

had a mother!" It is true that many a boy is supposed to have a mother when he is worse than motherless.

Homes are not what they should be until fathers and mothers realize the value of the souls of their children. Two years ago, in the West, a man bought 243 acres of land for £40. In passing over it one day he found a crystal, which attracted him, and when he took it into a neighboring city he found that it was a diamond. He sold the farm for £7000, but now you could not buy it for £200 an acre, so great is the value of it. For years it was in the possession of its owner, and he was insensible to its priceless worth, but this is nothing as compared with the worth of an immortal soul, and one never will be concerned about winning one's children to Christ until he realizes their value in the sight of God, and also that the only hope for them is in Jesus Christ.

My text is for all without discrimination. None too rich and none too poor, none too wise and none too ignorant, none too young and none too old. A street preacher in London, speaking on the blessing of the peacemakers, who were the children of God, gave an invitation to all who would accept Him to come forward, and a little street urchin, with ragged clothes and dirty face, pushing his way to the front, holding his mother by the hand, speaking in the vernacular of the street, said, "Say, guv'nor, I would like to be one of them chilluns of God, if I am not too small, and"—pointing back to his mother with his thumb—"she would like to be one of them chilluns of God, if she is not too big." That is the beauty of it. The eternal life, Jesus Christ, is for all, and it is this that makes the home beautiful.

The best way I know to teach my lesson is to give the picture of two homes. One has an old-fashioned father, like the

man who came into his boy's room when he was dying to tell him that he would soon be with Christ, and the little fellow drew him on his knees beside the bed and said, "Father, don't you cry, for as soon as I see Jesus I will tell Him that ever since I can remember you sought to bring me to Him."

There is a home where an old-fashioned mother presides like a queen. Thank God, some of us have, and others have had, old-fashioned mothers. Dear, old-fashioned, sweet-faced mother! Eyes in which the love-light shone, her brown hair threaded with silver, lying smoothly on the faded cheek; her dear hands, worn with much toil, gently guiding our tottering steps in childhood and smoothing our pillow in sickness, ever reaching out to us in yearning tenderness. Precious memory of an old-fashioned mother! It floats to us now like the powerful perfume of some fragrant blossom. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own.

So, parents, you had better turn to God. God will one day require your children at your hands, and it will be a sad thing then if you stand before Him and are unable to speak well concerning them and your influence over them.—*Rev. J. Wilbur Chapman, D.D., in Melbourne Messenger.*

UNION IN MEDICAL EDUCATION.

At the request of Dr. M. D. Mann, of Buffalo, we are sending herewith the text of the resolutions adopted at the Conference of Physicians—Men's National Missionary Congress, May 4, 1910, as follows:

"We, the physicians attending the Physicians' Conference of the Men's Mission-

ary Convention, express it as our earnest conviction that, in preparing for the education of native physicians in heathen countries, especially in China, all sectarian lines should be set aside, and that a few large, well equipped and well endowed medical colleges should be maintained, rather than a number of weak denominational institutions. While we would have the colleges keep up a high religious standard, we would have each Communion train its own students in its own way in matters religious, leaving the strictly medical teaching to the medical faculty. The day is passed when small, poorly equipped colleges can teach the medicine of the present time, and it is only by union that strong institutions can be equipped and proper instruction given.

We, therefore, earnestly urge upon the missionary boards of different churches to unite in medical education, and thus to build up strong medical colleges worthy of the medical science of to-day.

We also urge that a number of men fitted for the work be employed by the united boards to translate medical literature for text-books, and to edit and publish medical magazines in native language, wherever they seem to be needed, believing that eventually such medical periodicals will become self-supporting.

LAYMEN'S MISSIONARY MOVEMENT.



At the request of the Laymen's Missionary Movement, we publish the following announcement:

The report of the Men's National Missionary Congress is now being sold at \$1.25 a volume. With the understanding that the book is to be sold at that rate to individual buyers, it is offered to all Mission Boards and publishing houses at the uniform rate of \$1.00 a copy, postpaid.

This book contains a verbatim account

of the only National Missionary Congress ever held in America, and should have the widest possible circulation among church members that it is possible to give it. We shall be glad to co-operate with you to this end.



A correspondent of the *British Weekly* tells of his visit to the little city where Spurgeon lived at the time of his conversion, and to the little chapel where the conversion took place. Artillery Street, he says, is made up of comparatively humble buildings, and the Primitive Methodist chapel is one of the good old type. It has a gallery running around three sides, and I suppose, might hold three hundred people. But one's eyes are drawn to a tablet at the left side of the chapel near the door. This gives Mr. Spurgeon's account of his own conversion in the chapel on Jan. 6, 1850: "Seeking rest, and finding none, I stepped within the House of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest His fierce wrath should consume me. The minister rose in his pulpit and read this text 'Look unto Me and be ye saved all the ends of the earth, for I am God, and there is none else.' I looked that moment; the grace of faith was vouchsafed to me in that self-same instant; and now I think I can say with truth:

" 'E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.' "

On April 16, 1897, the memorial tablet of the incident was unveiled by Sir Weetman Pearson, Bart. This was a fitting commemoration indeed.

For surely that day a mighty work was done. If I remember rightly, Mr. Spurgeon told afterward how there was a congregation of only twenty on a snowy day; how the preacher was a plain, illiterate man; how he turned himself to the youth in the back pew and said, "Young man, you are looking very miserable. You think you cannot do anything, but you can do this—you can look. Look unto Me and be saved." If one had been there, it might well have seemed as if the day's work had been hardly worth doing. Who would have seen anything to magnify in the boy with the round collar walking up the humble street through the snow with the song of deliverance in his heart? Yet in that youth were lodged forces which were that day liberated to the blessing of the world. I suppose the psychologists have now made the serious consideration of the fact of conversion a respectable pursuit. Be it so. Let preachers study it. Let them believe that under the most adverse circumstances they may do a work that will tell on the universe forever. So many sermons cannot possibly be intended to convert any human being. They would not convert a tom-tit. But it was a great thing to convert Charles Spurgeon, and who knows but he may have in the smallest and humblest congregation in the world some lad as well worth converting as he?



Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—*Frederick W. Robertson.*

WOMEN'S DEPARTMENT.

MISSION STUDY.

CONDUCTED BY MRS. F. M. WILSON.

IT IS NOT HARD.

Yes, we know you have been busy all these years—the home to manage, and the children to rear, sacrificing self that they may have all the educational advantages possible, and when nightfall comes you are just too tired for anything. “Don’t ask us to study.” But you surely read, don’t you? And you are interested in the progress of Christ’s Kingdom? Then you have all that is necessary to begin mission study. You can remember that story in the Ladies’ Home Journal, or the Woman’s Home Companion; and didn’t you enjoy talking it over with Mrs. Brown that day she called? Just put in one of these mission study books and see if you don’t find it interesting. This new one, “Western Women in Eastern Lands,” hasn’t a dull line in it. You could read a chapter a month surely, and talk it over with the other women of the Missionary Society at their meeting.

Many societies hesitate to take up mission study because of a misconception of what it involves. Committing to memory is neither required nor expected. “But who will lead us?” Well, the leader is simply one to direct. She cannot be too well informed, yet it does not require a sage or even an experienced teacher to make a good leader. And it might even be possible to conduct a class without a leader if each member would hold herself responsible for a part of the lesson. Choose the main topics in the outline and then come together and contribute the selections in order. This would do quite well rather than omit the study for want of a leader.

No other study so broadens the intelligence and brings true culture, as does the study of missions. It acquaints us with all countries and nations, familiarizes us with their modes of life, interests us in the government that controls them and the political movements that affect their religious liberty. Beyond this, it cultivates an interest in humanity.

In a very special way God is to-day saying, “Come, and behold the works of the Lord.” We of the Reformed Presbyterian Church should number ourselves among the great host of “women that publish the tidings.”

HOW TO BEGIN AND LEAD A CLASS.

Have the study period precede the business session of the monthly missionary meeting. Be prompt to open and close on time. During the period the attention must be kept conscientiously on the lesson, if any lasting results are to be accomplished.

Better have a few thoroughly in earnest in the class than a good many who will come now and then. Each member should have the text book.

Secure a leader who will be faithful in attendance and who will take a genuine interest in the course. She must read more widely than the class and be constantly on the lookout for missionary intelligence in religious papers, missionary literature, magazines, encyclopedias, and daily papers. She should decide upon the points to be emphasized in each lesson and plan for making special features of three or four truths. A teaching outline which we shall aim to furnish monthly may be helpful. Write it on the blackboard and refer to it during the class.

A blackboard should be part of the class equipment, and a missionary map.

Use pictures, photographs, curios, selections from books or periodicals, anything and everything that will add to the interest of the lesson. Enlist the help of the class in securing illustrative material and use it at just the right point in the lesson.

Question enough at each session to insure careful preparation and to make the facts remembered. Questions should require thought and comparison or provoke discussion. Members should be encouraged to ask questions of the leader. A question plan written out in advance sometimes helps a leader.

Aim to keep the class session as informal as possible, and make the hour perfectly natural.

Never omit the devotional element. Prayer should be a part of the program. The work will be a failure unless used and blessed of the Holy Spirit.

WESTERN WOMEN IN EASTERN LANDS. LESSON 1—CHAPTER 1.

THE BEGINNING OF THE WOMEN'S MISSIONARY MOVEMENT.

- I. Its relation to—
 1. Education.
 2. Suffrage.
 3. Abolition.
- II. Forerunners in the Early Part of the Century.
 1. Work and Contributions.
 - (a) Dorcas societies; spinning, weaving and knitting societies; sewing circles.
 - (b) Cent societies; egg money; butter money; rag money; legacies; dollar patches; consecrated coffee pot.
 2. Prominent Workers—
 - (a) Miss Mary Webb, Sally Thomas, Ann Wilkins, Mrs. Ropes.
- III. Pioneer Societies after the Civil War.

1. Union Missionary Society.
 - (a) The appeals that led to its formation; Mr. Abeel; the Baptist missionary's wife.
 - (b) Commendable traits.
 - (c) How it led to the formation of denominational societies.
2. Denominational Boards.
 - (a) Early difficulties. (Slow and expensive communication at home and abroad.)
 - (b) Varieties of organization.
 - (c) Their contribution to cause of missions.
 1. Showed the power of small gifts and services.
 2. Developed and simplified organization.
 3. Created leaflet literature—cheap, simple and attractive.

HINTS FOR LEADERS.

Read and re-read the chapter.

The main topics in outline are the points to be emphasized.

Under I show God's providential preparation of women for the wider work of missions and the forces He used to that end.

Bring out under II, the spirit of earnestness and sacrifice that actuated the women of the first missionary societies, and the power of a life devoted to God. Miss Mary Webb, Sally Thomas, noble Ann Wilkins and the unnamed heroine of the twelve patches furnish striking examples.

Give particular attention under III to the formation of the Women's Union Missionary Society, and to how it prepared the way for each denomination to assume its share of mission work. It is not necessary to enlarge on the various denominational organizations, although interesting statistics are found in the table at the back of the book. Their main features are similar. Some send out more men than

women, others send unmarried women only, and still others combine home and foreign work.

Mark how valuable to the cause of Christ's Kingdom to have the women's societies demonstrate the power of small gifts and humble services. Also how the mission cause is indebted to them for missionary literature put out in attractive form at trifling cost.

Topics I, II, III (subdivided) could be assigned to class members as subjects for short talks or papers.

The reflex benefits that have come to women through these organizations, and the influence of the women's societies on church life might be discussed by the class.

WOMEN'S JUBILEE YEAR OF MISSIONS.

The year 1910-11 rounds out fifty years of woman's organized missionary work. In celebration of this anniversary many plans for the advancement of the cause of missions have been made. Women's conferences are to be held in twenty different cities, closing with a great convention representing all denominations, to be held in New York City in May, 1911.

Most of us must miss the inspiration of these great gatherings, but there is another way in which we may come in touch with the work behind us and before us—through the printed page. The interdenominational committee, known as the "Central Committee on the United Study of Missions," has for the past decade been preparing a book for study each year. The success of this series of books shows that there existed a real demand for this broader knowledge of the mission fields, the workers, problems, methods and results.

The volume for this Jubilee year is



Aggressive work for the Master can alone keep the organization sweet, hale and spiritually athletic.—*Theodore L. Cuyler.*

especially delightful and fitting. The title is "Western Women in Eastern Lands," and the author, Mrs. Helen B. Montgomery. It is a bird's eye view of the woman's movement in missions. It carries us from the first sporadic missionary gatherings of the women of fifty years ago, through the years of struggling for a foothold in many out-of-the-way corners of the world, down to the present, with its magnificent results, and gives us a glimpse of the vast work yet undone.

The study of this book ought to mean much to all Christian women and to the cause of Christ. It is hoped that none of the missionary societies of the Covenanter Church will lose the inspiration to be gained from the study of this book this winter. Suggestive outlines for study will appear in OLIVE TREES each month.

The book, which is published by the Macmillan Company, may be purchased or ordered at any book store. The price is 30 cents in paper or 50 cents in cloth binding. There is a little book, also written by Mrs. Montgomery, for use in Children's Mission Bands. It covers the same ground as the book for the older students. It is called "The Finding Out Club" and sells for 20 cents. Supplementing this book is the new mission magazine for boys and girls, "Everyland." It is published quarterly (price 50 cents a year), and covers both home and foreign missions, and philanthropic work of all denominations.

Any one wishing to interest and educate children in missions will find this little book and magazine invaluable helps.

For further information, address Mrs. R. M. Pearce, 1835 Fourth Avenue, Beaver Falls, Pa.

POINTED QUESTIONS.

DEAR SISTERS:

Have you appointed a Magazine Secretary?



How many new subscribers have you obtained?



Is every family in your congregation subscribing for OLIVE TREES?



Remember, our aim is to secure 500 new subscribers for October, November and December for 25 cents.



Will you please report before October 15 to Mrs. J. K. Tibby, Ridge Avenue, Crafton, Pa., just what you have been able to accomplish, so that we may have a full report for November OLIVE TREES?



Send subscriptions to Dr. Sommerville.

MRS. T. H. ACHESON.



IMPORTANT NOTICE.

At the suggestion of Rev. J. C. Slater, Mission Study Secretary, the Board of Foreign Missions recommends for mission study "Western Women in Eastern Lands," that the Ladies' Missionaries have asked for, and in addition, "The Moslem World," by Dr. Samuel M. Zwemer, a volume which the Secretary regards as especially valuable for use in our Church, "as it deals with questions that confront our missionaries in Turkey." For information in regard to these text-books and the formation of classes, congregations and societies should write to Mr. Slater, 3526 Fifth Avenue, Beaver Falls, Pa.

REPORT OF BUILDING FUND.

I am herewith inclosing my report of collections for Latakia Building Fund up to Sept. 1, 1910. The amount raised to this date is \$3015.03. We feel that the Lord has blessed our work greatly. And with the help yet to come from many congregations and individuals in the Church who have not sent in their subscriptions, but who have both a mind and heart in the work, the fund will be largely increased.

We are thankful for His favor and the smile of His countenance upon this work, and we know what has been accomplished is His assurance of His favor and of final success in bringing the work to ultimate completion.

MRS. J. R. COPELAND, Treas.

Report of Mrs. J. R. Copeland, Treasurer Latakia Church Building Fund:

Amount reported July 25, 1910..	\$2567.18
July 28. Hetherton, Mich, per	
Mrs. Mary McKelvey..	31.00
July 28. Groton, Vt., per Mrs.	
D. C. Faris, add'l....	.50
July 30. Third, Phila., Pa., per	
Mrs. R. C. Montgomery	152.00
Aug. 1. Southfield, Mich., per	
Mrs. J. M. Henning..	5.00
Aug. 3. York, Linwood, N. Y.,	
per Mrs. Niel Gillis..	42.00
Aug. 23. Los Angeles, Cal., per	
Mrs. P. J. McDonald..	25.00
Aug. 23. Selma, Ala., per Mrs.	
Anna P. Kingston....	30.00
Aug. 23. Santa Ana, Cal., per	
Mrs. Wm. Thursby...	10.50
Aug. 31. Utica, O., per Mrs.	
Jennie Johnson	148.50
Aug. 31. Content, Alberta, Can-	
ada, per Mrs. Wm. E.	
Taylor	3.35

OLIVE TREES.

\$3015.03

EDITORIAL NOTES.

OLIVE TREES publishes in this number and calls the attention of its readers to an article by Dr. T. H. Acheson on the "World's Conference on the Principles of Civil Government and the Practical Application of These Principles," to be held in Philadelphia, Pa., November 16-20, 1910.



At the regular bi-monthly meeting of the Board of Foreign Missions, held in Philadelphia, Pa., Tuesday, Sept. 27, 1910, Rev. C. A. Dodds, after more than a decade of service, tendered his resignation as missionary. In his letter he says: "I have hesitated for a good while about taking this step, but the condition of our little daughter's eyes seems to leave us no alternative. The doctor has forbidden her to use her eyes for close work for a period of two years, and what conditions may require after that we cannot tell." We express our sympathy with Mr. and Mrs. Dodds in their affliction, and unite with them in the hope that they "may eventually take up work again in the foreign field."

Dr. Calvin McCarroll also, after serving the Church a little more than five years, tendered his resignation in these terms: "We regret to have to say that we feel it necessary to give up our work in the foreign field on account of the health of Mrs. McCarroll." After describing her physical condition and the steps taken for her restoration, he goes on to say, "The result of an operation, which we hoped would relieve her, was not very satisfactory, and now, although she is some better than on our return, we still feel that it would be unwise to go back to the hot and debilitating climate of Cyprus, which would tend to invalid her." We surely

voice the feelings of the whole Church when we record our sympathy with Dr. and Mrs. McCarroll in the peculiar circumstances that have arisen to take them away from the work to which they had given their lives. And we are glad of the assurance that they "shall continue to take a deep interest in the progress of the work" in Cyprus "and support it as well as we are able, both with our prayers and our means."



MR. CHARLES STEWART

The interests of our foreign work demand that these vacancies should be filled as soon as practicable; and the Board of Foreign Missions repeats its original call for

TWENTY-FIVE ADDITIONAL MISSIONARIES—

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Write for Application Blanks to R. M. Sommerville, Cor. Sec., 325 West Fifty-sixth Street, New York.



In fulfillment of the arrangement announced last month, Rev. and Mrs. Julius A. Kempf, with her mother, Mrs. Mar-

eign Mission Board, occupied the chair, and in a characteristic address, full of missionary fire, voiced the good will of the audience. And after brief remarks charged with kindly feeling from others, one of the speakers claiming that Second New York, in giving these missionaries to China, was not losing a family from its membership, but widening its boundaries, Mr. Kempf in fitting terms accepted from



REV. JULIUS A. KEMPF



MRS. JULIUS A. KEMPF
nee MISS MABEL DOIG

garet M. Doig, left New York Friday, Sept. 9, 1910. On Tuesday of that week a meeting was held in the 122d Street Church, Manhattan, to bid them good-by. Owing to a severe storm and the fact that many had not returned from their summer outing, the gathering was small, but enthusiastic enough to indicate that they were in the heart of the congregation. Mr. Henry O'Neill, President of the For-

his friends a small package of some intrinsic value, but chiefly valuable as a symbol of their love, and closed with a short address, in which he declared his pleasure on returning to his chosen work at Tak Hing Chau on the West River, and which could not fail to encourage those who heard him in their determination to support and enlarge the work in that field through their contributions and prayers.

The following Sabbath was spent in Allegheny, Pa., where these outgoing missionaries were on Monday evening the guests of honor at a large reception the Misses Caskey gave at their home in Myrtle Avenue.

Another Sabbath was spent with the friends in Seattle, Wash., and on Tuesday, Sept. 20, they sailed from Vancouver, and are now well on their way to the other side of the Pacific, under the

steamer on Saturday, Sept. 10, and they should be at their destination several days before the end of the month. The missionary homes in Latakia would be in holiday attire to receive Miss A. Louisa Crockett, who has gone out to assist Miss Edgar in the Girls' School; the friends in Cyprus would have a welcome for Mr. Charles Stewart, who is to be associated



MRS. MARGARET M. DOIG

watchful care of Him Whose they are and Whom they serve.



Dr. James S. Stewart and his party arrived at Naples, Tuesday evening, Sept. 6, 1910, one day ahead of schedule time, after a pleasant voyage from New York. When he wrote from Italy arrangements had been made to leave by the French



I. EVADNA STERRETT

with Rev. I. D. Edgar as teacher in the School at Larnaca; and more than a Chautauqua salute would mark the arrival of Miss I. Evadna Sterrett at Mersina, Asia Minor.



Will the Church kindly forward to Treasurer S. A. S. Metheny, M.D., 417 North 43d Street, Philadelphia, Pa., the **THREE THOUSAND DOLLARS** called for to enlarge and complete buildings in Northern Syria?

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

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REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE, on furlough		
MISS MAGGIE B. EDGAR.....		
MISS F. MAY ELSEY.....		
MISS A. LOUISA CROCKETT.....		
REV. ROBERT E. WILLSON.....	}	<i>Mersina, Asia Minor.</i>
JOHN PEOPLES, M. D.....		
MISS EVADNA M. STERRETT.....		
MISS ELMA FRENCH.....		
REV. WALTER MCCARROLL, on furlough	}	<i>Larnaca, Cyprus.</i>
REV. J. D. EDGAR.....		
REV. A. I. ROBB, D. D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. WILLIAM M. ROBB on furlough		
REV. ERNEST C. MITCHELL.....		
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HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

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MR. WILLIAM CARSON, *Jewish Mission,*
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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
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